# NEW-YORK CHRISTIAN MESSENGER,
## AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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### PULPIT SKETCH;

*Or the substance of a Discourse delivered in New-York, on the evening of Saturday, March* 14, 1835.

BY ELDER KNAPP,

*an acknowledged minister of the Baptist Denomination.*

When we take up the sentiments of Universalists to examine them, we are charged with persecuting a christian denomination. Now this charge is unjust, for we do not admit the Universalists to be a christian denomination. They sap the very foundation of all religion, and dishonor God. This being the fact is it not our duty—is it not the duty of all to preach against this fatal error. It will be everlastingly too late in the eternal world to rectify mistakes. The tendency of Universalism is the endless damnation of souls. It must, therefore, be met and exploded.

Suppose a company of counterfeiters is issuing an immense sum of counterfeit money and scattering it throughout the whole country.—And suppose multitudes are taking it and losing their whole property and ruining themselves by it. Would it not be the duty of men to expose the fraud and detect the counterfeiters? Now the Devil has got up a counterfeit religion, and multitudes are receiving it; for the mass of men know less about religion than they do about money, and so men are losing their souls everlastingly. And is it not necessary to expose the deception?

You will find my text in Genesis third chapter and fourth verse, "And the serpent said unto the woman, *ye shall not surely die.*" I do not intend to preach a methodical discoure; I take this text as a motto for the scattering remarks I am about to make.

Universalism, my friends, is plainly the doctrine of the Devil. It was preached in the garden of Eden. And here I will state a fact.—Universalists have not ventured to publish their articles of faith. The reason is very obvious. They want an opportunity of changing their grounds, so that when they are driven from one position they can immediately take another. But the notion that men are not to be punished in another world for sins committed in this, is found running through all their schemes. And this is what I am going to examine.

The world was new, and a very happy world. It was a stranger to all evil. All went on very smoothly and appeared to be doing well when an old Universalist minister made his appearance and induced the serpent to persuade Mother Eve, to eat the forbidden fruit. He begins to reason with her. Why, this fruit is beautiful to eye, and pleasant for food. It was not made for the angels, they don't want it. And for whom was it made if it was not for you? So this old Universalist minister finally said, *Thou shalt not surely die*—and she ate!

1. It is plain that Universalism is expressed in the text. It is not the doctrine of God. Jehovah said, *Thou shalt surely die.* Universalists pretend there is no scripture in the Old Testament which proves the doctrine of Endless Misery. But I shall show there is proof enough. See this passage in the 5th of Proverbs, 8—11. "Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honor unto others, and thy years unto the cruel; lest strangers be filled with thy wealth and thy labors be in the house of a stranger; and thou mourn at *the last*,"—at the LAST, after the body is consumed in the grave. Does this look like receiving punishment in this world? And so it was with the rich man, after he was buried, he lifted up his eyes in hell being in torment.

I will now read you a passage from Isa. xiv, 9—15, and I hope it will have the same effect upon all your minds as it once did upon a certain Universalist. (The reader will turn to the passage.) I once preached in Cato from this text, and a Universalist came 6 miles to hear me.—He had'nt been to meeting before for several years. And after meeting he went home, swearing along, and he swore that he had heard preaching enough to last him two years. But after he got home he read this passage, and was struck under awful conviction, and in a little while was converted to God. The neighborhood in which he lived was a very ungodly place, and he went from house to house, and warned the people to flee from the wrath to come; and he was the means of a powerful revival there. Now do you read this passage. See how clear it is. "Hell from beneath is moved for thee, to meet thee at thy coming," &c. The dead are represented as tantalizing the damned ghost of the King of Babylon. He had said I will be a Universalist. I will ascend up into heaven. "The worm is spread under thee, and the worms cover thee."—The worm is spread under thee—*worm* in the singular referring to the *conscience* which was gnawing within him. And the worms cover thee,—*worms* in the plural, meaning the worms that covered his body in the grave. See also the last verse in the book of Isa. where it is said that the righteous shall go forth and look upon the carcases of the wicked, "for their worm shall not die neither shall their fire be quenched."—Universalism is all a deception.

Look at Ezek. xiii, 23, "Because with lies ye have made the heart of the righteous sad," &c. Who does not see a clear advertisement here of Universalists? With their lies they make sad the hearts of the righteous, and strengthen the hands of the wicked.

I will now quote Matt. xxv, the latter part of the chapter, "Depart ye cursed into everlasting fire prepared for the Devil and his angels—and these shall go away into everlasting punishment." Well now does this look like Universalism? No, it is directly opposed to the doctrine of Satan.

In Revelations xx, 13—15, you have the same doctrine. "And the sea gave up the dead," &c. Universalists glory a great deal that death and hell are to give up their dead, but they give them up that they may be cast into the lake of fire which is the second death—yes *into the lake of fire burning with brimstone—which is the second death!* (Here followed Rev. xxii, 11, "He that is filthy let him be filthy still," &c. and John v, 28, 29, "Shall come forth to the resurrection of damnation.")

Matt. xii, 31. "But whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." Universalists contend that, *this world*, and *the world to come* means this *age* and *the age to come.* But what difference does that make? None of us expect to live *two* ages!

Matt. vii, 14, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Now had Jesus Christ been a Universalist, he would have said, "*Wide* is the gate and *broad* is the way." As it is, while few are saved—"crowds mistake and die."

2. Universalism is the doctrine of the devil, because it will not stand in the trying hour. This is proved by the Parables. Our Savior said, Matt. vii, 26, 27. "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand," &c. The house suited him well enough. He had built him a large, fine house, and had his parlor, and dining room, and kitchen, and bed rooms, all fixed to his liking; and he had finished it all off, and painted it, so that it pleased him exactly. And his friends used to come and say, what a fine convenient house you have here. Yes said he, It is just such a house as I want. But the heavens began to grow black, and the winds began to blow, and the thunder rolled across the heavens, and the lightnings flashed and the rains descended, and came pouring down, and the house fell; for it was built on sand: and great was the fall thereof.

Here I will relate one simple fact. There was a young man who lived in Watertown, who was deaf and dumb, and he used to be sending questions to Mr. Morse, the Universalist minister there. And he sent him one day this question. Suppose a man should murder his wife and children and then murder himself: would he go right to heaven? Friend Morse gave no answer. A few days after the young man wrote him again, telling him that if he did not answer the question, he would publish him in the papers. Mr. Morse then wrote back that he was a very saucy fellow. And here it ended.

The Parable of the wheat and tares, Matt. xiii, 37—43, teaches that Universalism will not stand the trying hour. The servants said, shall we go and pull up the tares but the husbandman said no lest you root up the wheat likewise. Just so Christians are not to pray God to kill the wicked. Let them grow with the righteous till

the harvest. We can't tell how many righteous may come out of the loins. But at the *end of the world* they shall be separated from the righteous and cast into unquenchable fire—yes into *unquenchable fire.*

3. Universalism is the doctrine of the Devil. This appears from the fact that if the wicked are not punished in another world then the Bible is filled with hyperboles. The real truth is, the Holy Spirit labors to select the most vivid language, the strongest terms to express this doctrine. And unless the Bible teaches the doctrine of endless misery it is a libel palmed off upon the world.

4. Universalism is the doctrine of the Devil from the fact that endless misery is necessary to sustain the divine government. If Universalism were to prevail generally this world would become a hell. All law and penalty would be thrown aside and there would be no restraint on the corrupt passions of the depraved heart. Why, my friends this world would at once be as bad as hell. You can't find a tribe of Indians on the earth whose government is so weak and foolish as Universalists make the government of Jehovah. All are going right to heaven together. The righteous and the wicked are both received by God alike.

5. Universalism is the devil's doctrine because men are not punished in this life according to their deeds done in the body. We see sometimes a pious devoted and godly man, suffering all the miseries of the world. He is poor, and unfortunate. He is sick and in trouble. Along beside him we see a wicked and ungodly man surrounded by wealth and affluence. He dwells in a mansion, and has a retinue of servants.—Every wish is answered. He has more than heart could wish. And that wealth perhaps he has robbed from the widow and the fatherless.—Now who does not see that these men are not rewarded in this world according to their deeds?

Down at the South a few years ago a wicked prayerless man had among the rest a young lad, a slave who became a christian. And he used to talk about his master Jesus. And his owner one day told him that he must give up his new master. O, said he, I love massa Jesus: me can't give him up. Well said his owner, you must either give up Jesus or be flogged to-morrow morning. Morning came and the lad refused to renounce his religion. The cruel master ordered him to receive 25 lashes. They were put on. Well said his owner what good can your master do you now. "Oh he teach me to suffer patiently." Put on 25 lashes more said his offended and cruel owner. They were put on. Well, said he, what good can your Jesus do you now, "O, he make me pray for my cruel massa." Put on 25 lashes more, said the enraged man. They were inflicted, and the poor slave breathed his last, as his punishment ended. Now who can believe that this devoted young christian and his hard-hearted master will both be made welcome to the same state of happiness and glory?

6. Universalism cannot be true, and is the doctrine of the devil because it pleases the wicked and licentious. It is just the doctrine that suits the depraved heart and carnal mind which is enmity against God. It is just the doctrine that the murderer and whoremonger, and sabbath breaker wants to be true. And all who are acquainted with its preaching know that this is the case. There was a protracted meeting held at Ithica some time since. And after it was over the Universalists thought they would have a protracted meeting. And they sent off for their preachers. They came and began meeting.—The first day they had about a hundred hearers. The second day they had about fifty, and there was hardly a decent man amongst them. They were all drunkards and profane swearers, &c. And the preachers the next morning got into the stage and cleared out. This is the first and the last protracted meeting the Universalists ever had that I know of.

At Onondaga a Universalist preacher was one day preaching. He was going on finely endeavoring to prove that all were going right to heaven when they died. While he was preaching in came a tipler, and reeled up the broad aisle, and there he stood. The preacher went on proving his doctrine, "That's you," said the tipler, "That's you, that's the doctrine I like—that's the doctrine for me—come let us go over to the tavern and take a glass of grog." So you see all the licentious and immoral are pleased with the doctrine of Universalism.

7. Universalism is the doctrine of the Devil, because its tendency is extremely licentious and pernicious. This is uniformly the case wherever it has been preached for any length of time. A Universalist minister at the South lately renounced his doctrine, and confessed that the reason why he left the sect was, that where he had preached the people grew worse and worse. And although he was not a christian he could not help seeing and acknowledging that this doctrine is licentious, and leads to all kinds of vice.

There was a deaf and dumb young man in Watertown, a shoemaker by trade, who lived with Deacon Redfield. He became unsteady, and got into bad habits. The Deacon used to converse with him by writing, and he once took a slate and asked him what made him throw off restraint and indulge in such wicked courses.—The young man took the slate and wrote as his answer—"*I—am—a—Universalist!*"

In Huron, Lewis county, there was one woman who was a Universalist, and she took great pains to instil the doctrine into her children.—She had a boy 10 or 12 years old, who one day went into a store in the neighborhood and while the merchant stepped out, he walked behind the counter, stole a handful of change, and whipped away. The merchant came in that moment and suspected something wrong, followed him and charged him with stealing. The boy swore he hadn't stole any thing. However, he searched him and found the money. He was a christian man and told the boy what an awful thing it was for such a lad not only to steal but also to lie and swear. The boy looked him in the face with all imaginable impudence and said, "I dont care if I do lie and steal too. *There aint no hell: mother says there aint.*"

8. Universalism cannot be the doctrine of the Bible, because it does not make praying people. Who ever heard of a Universalist's being a pious praying man? If any body ever did, it is certain that when there is *one* praying Universalist, there are *one hundred* profane swearers. I never heard of but one prayer meeting among Universalists in my life. That was in Wilming, Jefferson county. There had been a revival of religion and all denominations had prayer meetings. Somebody said to the Universalists—"You profess to be christians. Why then do you not have prayer meetings as well as other christians?" They concluded they would and appointed one on the Lord's day at 5 o'clock P. M. Some of the people went in to see their meeting. And there they sat about the table talking of secular affairs. After setting about an hour one of them said, "Is'nt it about time to begin our meeting?" Yes, said another, I should think it was. "Do you know," said a third, "of a good span of horses for sale? I want to buy a span." And so they talked on about an hour longer. Then the question was put again, "Is'nt it about time to begin meeting?" It was thought it was; and another inquired if any body knew of a good yoke of oxen? And so they talked on, and that too on the Lord's day, about secular affairs. By and by one said "Is it not about time to close the meeting?" And they began to go away, one after another, and thus the meeting closed, without one prayer or any thing like it. This is the only Universalist prayer meeting I ever heard of.

Here I will relate a circumstance that happened before my own eyes. When I was in Watertown, where the Sheriff of the county resides, his wife was very dangerously sick. The Sheriff had always attended the Universalist Church, and so had his family. His wife was lying sick, and he sent to all the Churches for their prayers. She soon afterwards died, and I was called to attend the funeral. I went into the parlor where the Sheriff was, and the remains of his wife were lying there before us, and, under these trying circumstances, he gave me the following account: His wife, he said, had always been brought up a Universalist, and they had attended the Universalist Church in Watertown until within about two years. About that time his wife said to him, "I am afraid Universalism is not true, because it don't make praying people."

When the Universalist church was built in Watertown, a large stone church, which cost several thousand dollars, and when the Church was organized, they were obliged to choose an old grocery haunter for deacon—a man who spent a great part of the week loitering about the groceries. The first communion they had was attended by only a very few. Some one asked a man who had taken a very active part in getting up the church, and who had paid more than any other man, why he did not commune with them? "Oh," said he, "that would be carrying the joke too far."

Ezra Miller, Supervisor in Leyden, and a Trustee of the Universalist Society there, had been a Universalist eighteen years. During a revival which took place there under my ministry, he was hopefully converted, and renounced his errors. I heard him address his minister, Mr. Fuller, and the Universalists, and say, "O I have been ashamed a hundred times to see my minister come down out of the pulpit, and take a drunkard by the arm, and walk over to the tavern, to take their bitters."

9. Universsalism is the doctrine of devils, because all who embrace it are absolutely afraid to die by it. All, or about all, give it up at the last. Three gentlemen were sailing above Niagara Falls. As they were engaged in conversation, the boat glided down towards the Falls. Two of the gentlemen were Universalists, the other was an Orthodox man. Before they were aware of it, they were in a very dangerous situation. The prospect was that they must go over the Falls. The Universalists were perfectly paralyzed. Their arms hung down almost lifeless. The Christian then said, "Gentlemen, give me the oars, and let us see what can be done." He was as calm as ever. And he strained every muscle, and they gained the shore, as it might be said, by the skin of their teeth. When they were on shore, the Christian asked them why they were so much frightened? If they died, they believed they were going right to heaven. "Oh," said one of them, all pale and breathless, "Universalism will do to talk about on land, but it won't do to go over the Niagara Falls with."

The truth is, Universalists do not believe the doctrine themselves. The great mass of them don't believe it. A man by the name of Perry, in Turon, who had been a Universalist twenty years, said, after he had renounced his doctrine, "My friends, when I was a Universalist, I was *afraid* to die."

Universalism is the doctrine of the Devil, because it charges God with harboring robbers, and thieves, and whoremongers, and murderers, and all kinds of wicked persons. And what character does this ascribe to God? Suppose a man enters a house in this city and murders the whole family. The cry of murder, murder, is heard by the neighbors, who rush in, but too late, the work of destruction is done, the murderer has made his escape. He runs right down

to the wharf and jumps aboard a steam-boat, and is immediately carried away. He runs, and runs, until he enters the wilderness of Pennsylvania. There, he by and by sees a mansion, and he enters it and says to the owner, "I am a murderer, Sir. Here I am all covered with blood, and here is the knife with which I perpetrated the act. And I have heard that you are a great friend to murderers, and give them protection from the laws of the land."—"Yes, said the man, I am a great friend of murderers. All who come to me shall be secure from the laws. Follow me, and we will bid defiance to officers and courts of justice. They went down cellar, and round into a corner, and there unlocked a door, and passed down some winding stairs, and then turned to the right and passed on through a dark passage and came to another door, and then turned to the left and went on and opened another door, and turned round, and by and by they came to a large hall, beautifully finished and decorated, and lighted up with splendid chandeliers, and a table spread with every delicacy, ran through the middle of it. Here, said he, you are safe. Here is the murderer of Morgan, for whom they ransacked the whole country over. I knew where he was. Those on this side of the room are murderers.—Those on the other, are thieves and drunkards, &c. &c. Here you may live and enjoy yourself just as well as you please. I love murderers.

Now what should you think of such a man? Why you would think he was as bad as any murderer in the world. Just so is God if Universalism is true. He says to the murderer I love murderers and thieves, &c. Universalism represents God as opening heaven as an asylum for all wicked men, and as saving them from the civil law.

10. Universalism is the Devil's doctrine, because it destroys the Mercy of God. If every man is punished according to his deeds, there is no mercy. Jesus Christ shed his precious blood in vain. When Jesus Christ with his blood-washed saints, shall enter heaven, they will sing "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." But when the Universalists come up to heaven round on the other side, (for they will come through purgatory) they will sing "glory, and honor, and power, be to the Devil and the flames of hell-fire, which have purified us," &c. &c.

My friends, this is a damnable heresy, and it must be exposed and put down. But it won't do to enter into a cool examination of the subject with Universalists. You must bring the testimony of the Bible to bear upon them. You must press them with God's word. &c. &c.—Amen.

## LECTURES AGAINST UNIVERSALISM.

The spirit of opposition to Universalism appears to be arousing in this goodly city of Gotham. The before unheard-of circumstance of a Limitarian lecturing in a Universalist Church, against Universalism, has recently, as the reader has seen, transpired here.

Two or three weeks since the discourse of Elder Knapp, published in this No. was delivered in a Baptist Church in Broome-st. to the manifest approbation and delight of his brethren present

Last Tuesday evening, with several of our friends, we listened to a *very well* WRITTEN lecture against our doctrine, by Rev. Laban Clark, now, or formerly, Presiding Elder in the Methodist Episcopal Church. The lecture was given in the conference room of the Allen-st. Church. It was a very good argument against Universalism, baring one single circumstance—*its positions were all assumed*, so far as applied to Universalism. We have a proposition to make to Mr. Clark, which we think he should do all in his power to accede to, especially as he wished in the closing part of his discourse to address himself particularly to Universalists. If he will furnish us the copy of his discourse, we will insert it in the Messenger, on condition that he will procure its insertion in the Christian Advocate and Journal, with an equal space for comments, and we will engage that the comments shall not be behind the sermon in their christian spirit. What say you, Br. Clark?

We are rather pleased than otherwise at this apparently general movement among limitarians. Let them preach and write against us as much as they please. We are not unwilling that our views should be examined. We should choose, it is true, that it might be done in a somewhat different spirit at times. But we are not the arbiter of their ways; and good we are confident will come out of their measures. P.

## First Universalist Institute, Philapelphia.

In consequence of the formation of an Institute by the young men of the Second Universalist Society in this city, the title of "the Young Men's Universalist Institute" has been changed to "First Universalist Institute, Philadelphia." At a recent semi-annual meeting, the following members were chosen as the officers for the ensuing six months:—

JOHN M. BUTLER, *President*. OLIVER P. WALDRON, *Vice-President*. JOSEPH WALTER, *Secretary*. ROBERT CAREY, *Treasurer*. ELIJAH DALLET, jr. *Librarian*.

By the adoption of a new constitution, the stated meetings of the Insritute, (namely every Tuesday evening,) will be alternately meetings of Inquiry and of Debate. The list for April is as follows: Tuesday evening, 7th—consideration of the 7th chap. of Mark;—14th—Question: Is universal unanimity of religious faith desirable? 21st—consideration of the 4th chap. of Romans; 28th—Question: Has ardent spirit produced more evil than war?

By the new arrangement, a meeting of business will be held on the first Thursday evening in every month; and a lecture will be delivered, by some person appointed for that purpose, on the third Thursday evening of every month. Lecturer for Thursday evening, April 16—*Wm. Sayre Heysham.*

The "First Universalist Institute, Philadelphia," is much rejoiced to learn that similar societies have been organized in Boston, Lynn, Marlborough, and Roxbury, in Massachusett; and in the Northern Liberties, Philadelphia. A. C. T.

## PROPOSED CONVENTION.

By the Southern Pioneer we perceive that a general meeting of Universalists is called at Baltimore, on the 3d Tuesday in May next, for the purpose of forming a Convention, and for adopting rules for the establishment of Circuit Preaching. Delegates are expected from different parts of Maryland and Virginia, and some sections of Pennsylvania. We trust their deliberations will result in effective measures for the advancement of truth. P.

## REMOVALS.

Br. B. H. Fuller has removed from Stow to Montpelier, Vt. and assumed the principal charge of the editorial department of the Universalist Watchman, which has for a time past been mainly under the care of Br. Austin.

Br. David Biddlecom has removed from Cazenovia to Delta, Oneida county.

Br. Walter Bullard has removed from Hartwick to New-Berlin.

## MORE LABORERS.

A late Magazine and Advocate announces two new preachers of the gospel in its fullness. They are brothers Townsend P. Abel, of Wyoming, and Thomas J. Smith, of Norwich, N. Y.

The N. H. Star and Universalist also announces another, Br. John Parsons, who has just commenced preaching. He studied with Br. King, of Portsmouth.

## BR. SAMUEL ASHTON

Desires that all communications intended for him should be directed to Smithboro', Tioga county, N. Y. Br. Ashton will act as our agent for the region in which he resides. All business concerning the Messenger will be attended to by him.

## UNION ASSOCIATION.

The Union Association of Universalists will meet in Reamstown, Lancaster county, Pa. on Saturday morning, the 16th day of May, and adjourn on Sunday evening, the 17th. Ministering and lay brethren are affectionately invited to attend. JOHN K. WRIGHT, *Standing Clerk.*

## PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet in Pottsville, Schuylkill county, on Wednesday morning the 13th day of May, and continue in session two days.

JACOB MYERS, *Standing Clerk.*

## Married,

In Philadelphia, on Thursday morning, 19th ult. by Evangelist Abel C. Thomas, Mr. MAXIMILLIAN ELEXIS JAMES CREES and Miss DEBORAH LEONARD, both of Gloucester county, New-Jersey.

*** A letter just received from Br. Thomas, says that "Br. S. W. Fuller, (who recently burst a blood vessel, and has been dangerously ill therefrom,) will soon be able to resume preaching."

## Died,

In Huntington, L. I on Sunday evening, 29th ult. ABIGAIL, wife of Zophar B. Oakley, Esq. aged —. It is but about 6 weeks since Mr. Oakley followed to the grave an amiable daughter, a brief notice of whose death was given in our paper of Feb. 28th, and now in the mysterious dispensation of providence he is called to part with a kind and affectionate companion. His cup of affliction is truly full and overflowing; yet from his views of the divine character and government, we feel assured that he *cannot* sorrow as those who have no hope. He has long been taught to regard the dispensations of heaven as all ordered in wisdom and mercy, however dark and inscrutable they may appear to mortal view; and trusting fully as he does in the immutable promises of his heavenly father, he can yield up the loved ones of earth, with a perfect confidence that he shall meet them again ere long where tears and parting shall be known no more forever.

Mrs. Oakley was a most exemplary woman—one of those persons who need only to be known, to be universally loved and respected. She has been gradually sinking for 5 or 6 years under that most dread disease—consumption. For a year or two past, neither herself or friends, have allowed themselves to hope for her restoration to health. Yet thro' the whole of her protracted illness, up to the last moment, she was not heard to murmur or complain—always calm, always resigned—demonstrating that a true and living faith in the impartial grace of God can alone disarm death of its terrors, and render calm and serene the dying hour.

We are informed by a brother of hers that she manifested great composure taking a deeply affecting leave of friends present, and yielded up her pure spirit in that perfect resignation to the divine will, which she had been allowed, in the kind providence of God, to see so strikingly exemplified but a few weeks before, in her beloved daughter. May the afflicted survivor be enabled to draw abundantly from the same rich and overflowing fount of consolation. P.

In Norwalk, Conn. on the 14th inst. MARY LEWIS, only daughter of widow Sarah White, and grand daughter of Mr. John Mallory, aged 6 months. Mr. Mallory's may emphatically be called a house of mourning. Mrs. Adams, (a daughter of Mr. Mallory,) married about 5 years since. In about one year she buried her husband. Last week we were called upon to record the death of her only child. Mrs. White, (another daughter,) was united in marriage to Mr. Charles L. White, in Oct. 1833. In Jan. 1834, (three months thereafter,) Mr. White lost his life suddenly, and under the most painful circumstances to friends, while he was out in a boat fowling. A particular notice of the accident was given in No. 13, vol. 3, Jan. 25th, 1834, of the Messenger. Now the afflicted widow has been called to resign her infant daughter, ere she had scarcely recovered the first shock of parting with an affectionate husband.—Thus are two amiable young women, in one family, in the morning of life, left widowed and childless. May God in his infinite mercy console and strengthen them, and continue to instruct them, as they have heretofore been taught, that he "does not afflict willingly, or grieve the children of men," without a purpose, and that infinite wisdom knows what is best and right. And may the parents of the afflicted ones be sustained by that same glorious hope which has long been their joy and consolation. P.

## Obituary.

Departed this life on Tuesday morning, March 24th, in the 50th year of her age, Mrs. ELIZA B. CALDWELL.

The deceased was a member of the First Universalist Church in this city, (Philadelphia.) She was eminently a pattern of good works. For five years and a half the undersigned was an inmate of her house as a boarder; and his opportunities for forming a correct judgment of her character, long since resulted in the conviction, that few persons, if any, more richly deserved the exalted appellation of *a true disciple of the Lord Jesus Christ.* In *faith*, she was "perfect and entire, lacking nothing." It was with her an unaltering principle of confidence in God, that *evil*, under the Divine economy, must and will eventuate in *good*. She looked for "the dispensation of the fulness of times," being *fully* persuaded that the "restitution of all things" will be accomplished. And this sublime confidence reconciled her in meek submission to the various vicissitudes of life through which she was called to pass. Her conduct, in the several relations of mother, friend, and professor of religion, was a commentary on her creed. Mild in her manners, she gained the affections of all who enjoyed the pleasure of her acquaintance; and those affections were retained by the obvious goodness of her heart, and the purity of her life.—Words need not be multiplied in reference to her character. She lives in the remembrance of all who knew her worth—and, what is of vastly more importance, she lives, a beatified spirit, in the mansions of ineffable joy. A. C. T.

## Religious Notices.

Br. Matthew H Smith, of Hartford, Conn. will preach in Newark Friday evening, the 17th inst.

Br. C. F. Le Fevre, will preach in Troy, third Sabbath in April, (19th.)

Br. L. C. Marvin, will preach in Newark the 2d and 3d Sabbaths in April.

Br. Bulkely will preach at Norwalk, New-Canaan and Saugatuck, as noticed in our last.

### A BRIEF TALE.

Charles P. was a school boy with me—we have spent many a happy hour upon the green together in our youthful days. He was an active, sensible, and what we usually call, a promising boy—always lively, gay and cheerful. We lived in the country, though a pretty thickly settled neighborhood. We spent our early years, as too many of the young do at the present time, without giving our attention to reading the Bible. One reason of this neglect on my part I will drop here. I *imagined* it inculcated the soul-chilling doctrine of endless torments, as the fate of the greater part of mankind, and its pages had no attraction for me.

We mingled our pleasures afforded us by the juvenile sports of our leisure hours; and year after year passed away and we lived and looked upon, and were attached to each other, as brothers. Not a week was suffered to elapse without my visiting his, or he my father's roof to pass an evening or a night.

Thus we lived until we arrived at the age of sixteen years, when we parted by my leaving the section of country wherein we had both so happily lived. Experience will teach every person the regret and grief I experienced in thus parting with my young friend. Suffice it to say, it occasioned me many sad hours, and I used frequently to recall our pastimes to my mind and shed tears over their recollection. In my new place of residence I became a member of what is usually called a *religious* neighborhood; but *religious* for no other reason than because there were many persons residing there who made *many* prayers, and held *many* meetings, and told *many* experiences. Thus situated, my attention was called to that book which I approached with "*fear* and *trembling*." I will read, said I, and if possible learn the *truth*; if it is true that some go to hell eternally, and if there is a way to escape that awful doom, I desire to know the way. I took the Bible in my hand, with a sadness I shall never forget, and resolved to find the way to escape hell and eternal death; for tradition and popular dogmas had impressed my mind that I was exposed to them, as the truth taught in the Bible. I retired alone—sat down—dropped the Bible in my lap—rested my head upon the arm of my chair, and for a moment, was lost in sad and gloomy abstraction. As I thus sat, the Bible fell partly open in my lap, and as I cast my eye upon it I saw and read the following words of our blessed Savior.—"Search the scriptures, for in them you think you have eternal life." These words aroused me. "*Think!—think!*—THINK you have eternal life," said I to myself. *Think!* what does this mean? Perhaps if I *search* the scriptures I shall not only *think* so, but KNOW SO—*know* that I have eternal life in them. This encouraged me, and happy result! those precious words led me into all truth, and I found I could not disbelieve that I had eternal life in the Son of God, without making "God a liar." My very soul became buoyant with a sense of the adorable truth of God, and I kissed that blessed book with transport, which but a short time before I could not see in the desk without sorrow of heart. But I must be brief.

Four years came around, when I was going to pass through the neighborhood of my friend, Charles P., and I was impatient to be at his father's house, that I might once more greet him with my hand, and an amicable expression of my heart. I called at his father's house—inquired for him—he was in his chamber, and I was coolly, though freely, invited to go to his room. Now, said I, I shall most happily take my dear friend by surprise, the long cherished feelings of friendship will be suddenly aroused in him, and joy will crown our meeting. I knocked at his door, and in a low, solemn tone was bid to walk in. I advanced into his presence—he was sitting by the fireside pensive and sad. He recognized me, but to me it brought the keenest pains of disappointment. He evinced no pleasure in again meeting with one, who, I supposed, judging from my own feelings, was as dear to him as a brother. He arose carelessly, extended his hand, but did not advance a step towards me. He sat down silently, and fixing his eyes upon the hearth, seemed lost in mournful reflection.

I was struck, and knew not what to do. My friend was now a sad, cold, but breathing statue. At last I broke silence. "Why Charles," said I, "I am full of grief—you, Charles—how can you treat me so? what is the matter? is it a dream? is it not my friend, Charles P.?"—"Ah," said he, "I have met with a great change since we parted—I know but one friend, and that is he who died for me upon the cross. Instead of spending my time as I used to with you, I spend it in reading books which teach me how to save my soul from hell. Look yonder." I turned and saw lying upon his table a large number of tracts, Calvinistic and Arminian, a treatise upon the necessity of the new birth, and two or three different kinds of church disciplines and creeds. I saw at once the cause of his sadness and coldness. I arose to leave, knowing there was no pleasure to be derived in his society under the existing circumstances. He was indifferent towards me, and, as I have said, I was full of grief. I took him by the hand—he arose. "Charles," said I, "Is there a God?" "O, yes," said he, with a deep sigh, "and we should tremble at the thought of him." Said I, "there is truly a God; but instead of trembling at the thought, I rejoice with thanksgivings of soul. I cannot stay with you. We have spent happy days together—we have mingled our pleasures, and, as I believe, associated our hearts. We have had the confidence of each other, and once would listen to the boyish counsels as we mutually imparted them. Now, in my riper years, let me speak to you and have my words considered and weighed. Lay aside those books—"Stop—stop," said he, interrupting me, "those books are dear to me—they tell me there is a hell and a heaven—a place of endless torments and a place of eternal happiness—how to escape one and gain the other. You must not tell me to lay them aside." "Hear me," said I. "There is but *one* book that discloses the truths of God, and tells man his duty and destiny, and that is he *Bible.* Lay aside all those books, and read the Bible. You believe there is a God. He has revealed himself through the Scripture—he is love—he is light—he is good to all, and his tender mercies are over all his works—read that book. *Search* the Scriptures, and so *read* that you may *understand*—you will be rewarded, richly rewarded—be dictated in your searches by no man—my best wishes I leave with you, and my prayers also—farewell." I left my friend, who, however, seemed to pay little or no attention to my advice, and passed along in my carriage for many miles a wretched traveller. A striking comment, said I to myself, is the state of Charles P. upon the abhorrent system of endless punishment. We see the effect of it upon the heart of one who was once full of cheerfulness and benevolence. This is the legitimate tendency of the wretched system of partialism—it destroys friendship, and blunts every finer feeling of the soul. I raised my thoughts to heaven with praises that I had been taught to see the "truth as it is in Jesus."

A few years more came around, and I again visited the neighborhood of Charles P. I could not forget my early and long cherished friend; and I resolved once more, at least, to call on him I went, and again was told he was in his chamber. I went to his door, but with a heavy heart, for the circumstances of my last visit pressed upon my mind, and a repetition of the pains seemed intolerable. I knocked and was bid walk in. I opened the door and stepped in. I had not time to speak before Charles rushed upon me—caught my hand—threw himself upon my neck and exclaimed, "thanks be to the God of Israel who has given me the victory—my deliverer has come—my friend—my dearest friend on earth. Those books, O, those poisoning books—the bane to every pleasure on earth, I have burned and scattered their ashes to the four winds. See there (pointing to the Bible)—that I read—that is my food—my life. It has disclosed to me a God—one whom I adore with gladness and delight—one who causes the little hills to rejoice, the fields to be glad, and the floods to clap their hands." I saw the great change that had been wrought in his mind.—His eyes sparkled with joy, and he hung to my hand as to one who had brought him all the gold of Golconda. A flood of tears gave vent to his feelings, and he sat down and gave way to them—they were tears of joy.

My most happy disappointment can be better imagined than described. "It was not your friend, Charles P." said he "who gave you the cold, sad reception which you received when you were here before; no, no, Heaven forbid!—it was the heathenish tradition of never ending torments—the heart of Charles could never have done it. But it was you my invaluable friend, who met *Charles* at that time, and directed him to a balm that cured a wound that must soon have closed his earthly career. Yea, words you dropped upon his ear that have proved apples of gold. Never will I forget one word you uttered; no, it is buried in my heart and I will bear it away with me to the regions of bliss.—"*Search* the Scriptures---SEARCH," said you. I have done it. I have been rewarded. I have passed from *darkness* to *light*---from *death* unto LIFE." "Calvinism," said I, "is---"Stop," said he, "don't mention the name of Calvinism or Arminianism---they are what my soul hates---I have been tortured from day to day, month to month, and year to year by them---don't mention them." His theme was the Gospel truths. He took his Bible, opened it---"there," said he, "is a store of truth as rich as can emanate from the fountain of all truth, and replete with consolation and fatness"---and he cast his eyes from page to page with a brilliant eagerness that seemed to grasp at every word.

But to conclude. I passed two or three days with him, and happy days they were. The naturally benevolent heart of my friend was lighted up with the spirit of divine truth, and he who, when I before visited him, was oppressed with a burden too grievous to be borne, *Partialism*, was now going on his way *rejoicing*. I bade him good bye, and left him a full and happy believer in the Gospel of peace.—*Magazine and Advoate.*

### BENEFIT OF ADVERSITY.

Why is man, poor man, subject to so much adversity and real sorrow? Why, in the dispensation of providence could it not have been all sunshine and pleasantness in his journey through life? These thoughts have often intruded themselves into the minds of thousands, and they were never answered more correctly than in this language of another. "A smooth sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill, and fortitude of the voyager. The martyrs and confessors of ancient times in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, that was worth a life of softness and security."—*Star in the East.*

Religion does not destroy, but improves good manners, and teaches us to honor all men.

MESSENGER & UNIVERSALIST.

SATURDAY, APRIL 11, 1835.

### ORCHARD-ST. CHURCH.

The Communion Service will be observed in this Church Sunday (to morrow) evening.

### GREENWICH CHURCH.

Subject for Sunday, (to-morrow) Evening, FALLEN ANGELS, Epistle of Jude, 6th verse.

### BR. M. H. SMITH,

Of Hartford, Conn. will preach in the Orchard-street Church in the morning, and in the Greenwich Church in the afternoon and evening, of Sunday 19th inst. (a week from to morrow.)

### CITY BILLS.

The Bills for our city subscription are made out, and an individual has been employed for a short time past in collecting. He has experienced some difficulty, in not finding people at home. Our bills are small, and it is somewhat expensive in calling several times for them. Will subscribers, as far as it is possible, leave the amount with their families, or at the several places where their papers are left. The year has now nearly half expired, and it is *necessary* we should collect in the subscriptions as speedily as possible.—We hope we shall not be considered too pressing in this matter, when the terms of our paper are taken into consideration, and the heavy weekly expenses we have to encounter are also considered. P.

### TO CITY SUBSCRIBERS.

A recent change of Carriers in New-York having taken place, some of our subscribers may perhaps be neglected. We desire early notice of all such cases that we may rectify the mistakes. The route will soon become familiar. We shall feel under obligations for prompt notice at all times where the paper fails to reach the subscribers; for we desire to have it punctually and correctly delivered. P.

### ELDER KNAPP.

On our first page will be found the substance of a discourse by the individual whose name stands above. Previous to its delivery notice had been given through some of our public papers, and "*Universalists* and *Infidels*" particularly invited to attend. We availed ourselves of the opportunity, and from notes taken at the time have written out the sketch referred to. In reporting Mr. Knapp we do not pretend to verbal accuracy. But we think we have given the substance of his discourse, and in general have preserved even phraseology quite similar to his own. Some minor points we may have omitted, but we trust that even his friends will have no occasion to complain of our failing to present his *argument*—if that word may be applied here—with all its force. True, the speaker is represented as contradicting himself. The fault, however, was the speaker's, and not the reporter's.

We may be asked why we fill our columns with matter of this questionable character. The inquiry certainly demands an answer. We reply then, that it is not because Mr. Knapp is in himself entitled to so much consideration; nor because his discourse is worthy of publication or remark. Of Mr. Knapp personally we entertain a very humble opinion. We regard him as a man possessed of an ordinary share of common sense, but otherwise destitute of every qualification of a minister of Jesus Christ. He is ignorant both of Theology and Science, and unfortunately lamentably deficient in even tolerable manners. To make amends however he has zeal, and withal an abundant stock of impudence. With these he is set forward by his brethren to manage revivals!

With respect to his discourse it is unnecessary for us to speak—*that* will speak for itself. It is every way worthy of its author—perhaps we should add—and worthy of the cause it was designed to subserve. It is not overloaded with argument certainly; but what is wanting here, is more than compensated for by the numerous and *apropos* illustrations it contains. Veracious undoubtedly Mr. Knapp is! Some of his most interesting stories have been as true these twenty years, we suppose, as they are at this moment. For instance the Niagara concern, which we have heard in more forms than there are points to the compass. Sometimes there were two, sometimes three in the sailing boat. Sometimes it was early in the spring while the ice was running, and then the individuals were only crossing the river. Sometimes there was an orthodox judge from Connecticut, and sometimes, as was the case with Elder Knapp, "he was called Colonel," and belonged in the neighborhood. Now there is one of two things to be observed on this subject.—Those who tell this and kindred fables, either are deceived themselves, or else they are willing to deceive others. In reference to the greater part of his stories we have the charity to think the Elder knew them to be sheer fabrications. He told them not because he believed them true, but because they would answer his purpose better than any thing else he happened to possess. In this we presume he was not altogether mistaken. He succeeded several times in bringing a smile upon some of the most wo-begone faces it has been our fortune to look upon for months past. Their pious souls seemed to find food in the ridiculous tales which Elder Knapp related concerning Universalists. He knew he was surrounded with spirits kindred to his own, and should therefore in common charity be indulged. To us it appeared rather singular and almost unaccountable, we confess, to see those who, before the Elder commenced, had with low and tremulous voices and with distress evidently depicted upon their countenances, desired the prayers of the Church for themselves or their friends, now smiling and cheerful at the recital of tales, which, if true, should make an angel weep!

But we have not yet answered the question why we publish the discourse on our first page. We have said that it was not for any worth or worthiness in the production or its author. The only reasons we shall assign are these—1st. Elder Knapp is an acknowledged minister in the Baptist denomination. He is not therefore to be despised, altho' in himself he is indeed very despicable. 2. He was sustained and encouraged in his ministry here by several of his clerical brethren. On the evening when this discourse was delivered he was surrounded by some half a dozen Baptist ministers of this city. Among these were Elders MITCHELL, MIDDLETON, MILLER, BENEDICT and WILLIAMS.

These individuals, we supposed from the stations which they occupy, were not only gentlemen but christians. We were surprised therefore to observe among them so unambiguous tokens of gratification in the evening's performances. If these Elders were possessed of the feelings which should ever actuate the ministers of Jesus Christ, they should have been ashamed of their brother Knapp. Such a tissue of falsehood and abuse should not be tolerated, much less encouraged, by lovers of truth in any man. It is beneath a common blackguard and of course must disgrace a professed minister of the Gospel. Our Elders seemed to think otherwise. They were marvellously gratified with Elder Knapp's effusion of ignorance and malignity, and one would be led to suppose, really imagined he had, Sampson-like, shaken the very pillars of Universalism. So highly delighted was Elder Mill r that although a total stranger to us, he could not neglect the opportunity of introducing first himself and then his friend Knapp. Now certainly we could not be so churlish as to resent any well meant civility; but at the same time we cannot feel ourselves under very weighty obligations for the acquaintance of any man whom we can regard in no other light than a theological mountebank, and what is worse, a deliberate and unprincipled calumniator.

It was during a few moments conversation with Elder Knapp that, according to the testimony of Elder Benedict, *we turned as pale as a ghost* at Knapp's solemn warning!! There is something really ludicrous in Mr. Benedict's report. But the man who can call such a meeting as was had that evening *evangelical*, or think it either *interesting* or *profitable*, should be indulged in saying just what he pleases. "He cannot sin."

We had thought of addressing a few words of exhortation to the clerical gentlemen before named. Perhaps they would not be held responsible for any thing said or done by Elder Knapp. Perhaps some of them might not approve the course pursued by him. We can however avail ourselves of another opportunity, if it should appear advisable, to ask them a few questions relating to the subject. S.

### THE VERNON STORY.

In No. 20 of the Messenger, (March 14th,) we noticed the conversion of a prominent Universalist in Oneida co. as detailed by Mr. Slocum in his closing Lecture at the Orchard-street Church, on the Difficulties of Universalism. In answer to our inquiries at the close of the meeting, we understood Mr. Slocum to say, it was a Mr. *Burke*. We have since been informed by him that the name was *Buck* instead of *Burke*. This information should have been given last week. We had prepared a paragraph to that effect, but among other things it was laid by, and we did notice it till our paper had gone to press.

It will be recollected that we desired information on the subject from our friends in that region, believing that if any such transaction had occurred there, Universalists would be full as likely to know it as others, for *actual* events of that description are not commonly unimproved in their immediate vicinity, and used only hundreds and thousands of miles off.

A few days since we received the following communication from Br. S. R. Smith, of Clinton. It contains information of the most decided character, just such as we expected: and although, as before noticed, we mistook the name, we have reason to believe it will make no difference in the general footing of the account, for the testimony is, that "no circumstance of the kind" has ever transpired there, within the recollection of those who have resided in the place for *forty years!* The following is Br. Smith's letter with the accompanying particulars.

*Clinton, March* 30, 1835.

Br. PRICE—On the receipt of the Messenger, containing the statement respecting a Mr. *Burke*, who was said to have renounced Universalism on a death-bed, in Vernon, Oneida co. I dispatched a letter to S. Bingham Esq. of that town, requesting all the information that could be obtained on the subject. The following verbatim copy of his letter, sustained by several of the most respectable citizens of the town, or county, is at your service. It contains, what my own acquaintance in Vernon, induced me to expect—the fullest assurance that no such transaction ever took place. And I venture the assertion, that nothing of the kind ever occurred within the limits of Western, or Central New-York. If such be the fact, it can, and must be better sustained, than by the mere dictum of a clergyman 300 miles off. But here follows the letter. Yours affectionately, S. R. SMITH.

"DEAR SIR—Your letter of the 20th inst. was received last evening, detailing an account of a certain Mr. BURKE, who it is said, lived and died in this Town, &c. &c. With regard to the truth of the story, I have only to say, that I have lived in Vernon 21 years, and for the last eighteen years, have been personally acquainted with every Universalist in this town; but have never known a man by the name of *Burke*, having resided in said town, either before, or since I resided here—nor any circumstance of the kind by you related, purporting to be taken from the Christian Messenger. I make no comment. Yours in the faith of the gospel,

*Vernon, March*, 28, 1835. SIMON BINGHAM.

"We the undersigners, inhabitants of the town of Vernon, county of Oneida, and state of New-York, having seen Mr. Smith's letter, fully concur in the above statement.

ELIJAH WILSON, ABRAHAM VAN EPPS.
DAVID PIERSON. SALMON CASE."

Br. Smith, in a subsequent part of his letter, states that he is partially acquainted with all the individuals named above; that he has preached more or less in Vernon for 18 years past, (it is only 8 miles from him,) and that no such transaction could have taken place without his knowledge. He also states, that Br. Bingham, in a postscript to his letter, has the following:

"I have a word to say with regard to the characters of the gentlemen whose signatures are hereto attached. Mr. Van Epps has resided in this town nearly, if not quite forty years, and has been very extensively engaged a considerable part of that time in mercantile business. Mr. Case is now, and has been for twenty two years, one of the principal merchants in town, and whose acquaintance is as extensive as any other man's that resides in this section. The others you are personally acquainted with. And I will only say that all of them are men of that integrity and moral worth, that probably will not suffer by comparison with the same number of individuals in any town in this county."

We shall send this No. as also No. 20, to Br. Bingham, and we hope it will not be regarded as troubling him too.

much, in desiring him to inquire out a Mr. *Buck*, a converted Universalist, &c. and write us (at our own expense of postage) as early as may be convenient. We have little expectation that it will make any difference in the statement, but inasmuch as we misunderstood Mr. Slocum, it is due him that the inquiries should be predicated on the true and proper name of the individual.

Our wonder almost daily increases that sensible men will continue to rest their cause, with such apparent confidence, on so slender a foundation as these popular reports of converted Universalists, nine out of ten of which, we are safe in saying, are totally false—without the least shadow of foundation. The period has been, perhaps, when they would subserve a very considerable advantage for the time being—when they would accomplish the purpose for which they were evidently put in circulation; that of creating a prejudice, and sometimes even horror towards Universalism—but at the present time, a person must be destitute of principle, or devoid of that reflection which should characterize a minister of the Gospel, to resort to them. Even while our opposers have been using them so industriously, and relying upon them so confidently, as an overwhelming argument against Universalism, our denomination has enlarged its borders to an astonishing degree, thus effectually falsifying these very accusations, which have been so confidently relied on to stay its progress. Let those concerned pause a moment, and consider whether it is good policy to expose themselves so foolishly, while at the same time it is done so uselessly.

Br. Smith will accept our warmest thanks for his prompt attention to our request. By some the story may be regarded as hardly worth the trouble we are taking, and making, about it. But the circumstances under which it was related here, gives it an importance with us which it could not otherwise have had. P.

## THE RIDGEFIELD CONTROVERSY.

### Second Letter from Mr. Selleck.

CONTINUED FROM NO. 22, PAGE 171.

Your theory can substantially benefit no one; for if it be *true*, men are as well off finally *without a knowledge* of it as *with*. Its uniform tendency is to lead men to the neglect of those virtues which the gospel requires. I never knew a Universalist who was a humble, meek, and heavenly minded man. But on the other hand, there are many who care no more about religion than to get free of all concern on the subject, that embrace your system, because it is the very thing that suits their purpose. The only way in which a belief in universal salvation can be said to make the unregenerate mind happy, is in its tendency to free it from all concern on the subject of religion. This is the natural tendency of the system, and he who judges differently, shows either that he has no judgment, or that he wickedly perverts it.

You say it was your object in the sermon now in question, "to elucidate gospel truth," and that in your subsequent reflections you have not been able to discover any errors in doctrine. I tell you the reason, sir! It is *all error*—the *whole* of it. The error is so broad, it has fairly obscured your vision. You have been looking narrowly *into* it to find *points*. You have said many correct things, just as others would say them. You have perhaps reasoned correctly on your premises; and because you cannot see the incorrectness of one proposition as it stands with another, you "are able to discover no errors." But sir! your *premises* are wrong, and while your *reasoning* on them *may*, as to the most part, be *correct*, it still leads to wrong conclusions. You assume hastily, and with little care, the very thing that needs proof, viz. That the promise of salvation (the common salvation) is made to *all*, and *that without condition*. For while you say that faith is requisite to the "*special salvation*," you boldly maintain that the disbelief of mankind cannot annul or alter the promise to Abraham. Now I shall not attempt to "*point out the propositions which are erroneous.*" I shall embody the whole theory of your sermon in a single proposition, and then show by a simple comparison that, in two respects, it is contrary to scripture. Your sermon may in substance, be embodied in the following proposition: "The scriptures promise eternal salvation to all mankind without any condition whatever." Or it may be embodied in a proposition still more simple, "*all* are to be saved, believers and unbelievers."

First, then, if *all* are to be saved, *drunkards* are to be saved. If *all* are to be saved, then fornicators, and idolators, and thieves, and covetous persons, and revilers, and extortioners, and liars, and unbelievers, are to be saved; *all* of them are to be saved; not only those that repent and reform, but *all*. 1st. Cor. vi, 9, 10. Rev. xxi, 8, 27, also xxii, 15. If *all* are saved, then murderers are saved, 1 John iii, 15. If *all* are saved, then the people that were swept off by the flood were saved, or *will be*. Also the wicked *Sodomites*. 1 Pet. iii, 19, 20. Jude 7. If *all* are saved, then the rich man, mentioned in Luke xvi, was saved. "The rich man also died, and was buried," "and in hell he lifted up his eyes, being in torment," &c. When you have consulted the foregoing references, you will not have the hardihood to say that their sentiment coincides with the proposition, "that all men are saved."

Secondly, "The scriptures, (according to your sermon,) promise eternal salvation to *all, without any condition whatever*. Or, "*all* are to be saved—believers and unbelievers." For you are particular to make *faith* the condition of the "special salvation," and to say that the *unbelief* of men cannot annul or alter the promise of God. If then all are to be saved *without condition*, the circumstance that *some* are *liars*, and some *murderers*, and some *idolators*, &c. as quoted in the passages above, will make no difference; *they'l all be saved*. See also the last part of Matt. xxv, see John, v, 28, 29—John iii, 15, 16,—Luke xiii, 27, 28.

By a simple comparison of these passages with the proposition above, you cannot but perceive that there is a total disagreement between them. The proposition asserts *one* thing, and the passages cited, teach the contrary. You do, e. g. in that sermon, teach a doctrine which is not only, *not* the doctrine of the text, but which is *contrary* to the scriptures. You take upon yourself the responsibility of teaching, what God has not authorized you to teach; and you will find at last that it is a responsibility much greater than you can bear. You *must* desist, or you will repent when it is too late.

*(To be continued.)*

### Reply by Mr. Hillyer.

An unbeliever in the doctrine of impartial efficient grace is incapable of appreciating its utility. Your assertion, therefore, that this "theory can substantially benefit no one," will have no weight with those who fully believe the gospel and know its worth. Attached as you are to your present limited views, you find it difficult to conceive what would be the state of your mind, were your faith sufficiently enlarged to receive the great truth that Christ is the Savior of the world. But my friend, had you the faith of assurance, that yourself, your kindred and neighbors, and all your brethren of the human family, will ultimately be made the recipients of endless felicity, sure I am, you would be in possession of a peace and happiness to which the believer in eternal torments, either for self, friends or enemies, is a total stranger. In corroboration of this, we have the united testimony of all who have been brought out of the darkness of limitarianism into the marvellous light of the gospel.

You are often called to the house of mourning, and it frequently is the case that the deceased gave no evidence of what you term religion.—The relations, therefore, have no more reason to doubt the eternal misery of their departed friend, than they have to question the truth of your creed. And to believe that a near connexion has gone into eternity to endure interminable sufferings and unmitigating pains, must wring the heart with the keenest anguish. While witnessing the intense agony of the afflicted, caused by the cruel belief that their loved ones had gone to a world where hope and mercy never come, have not the best and holiest feelings of your heart, led you to wish that you might for once step aside from your creed and expatiate freely upon the infinite goodness, the unchanging love, and the illimitable benevolence of God? And have you not uniformly found on occasions like this, that the nearer you approach in your preaching the fulness of the gospel of Christ, the more you substantially benefit the afflicted?—Universalism, my dear friend, is the truth of God, and the religion of the Bible, and if it cannot substantially benefit man I ask what can?

The apostle Paul and yourself differ materially in regard to the practical influence of Universalism. While you assert that "its uniform tendency is to lead men to the neglect of those virtues which the gospel requires," he says that "the grace of God that bringeth salvation to *all men*, hath appeared, *teaching* us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

How many Universalists come within the circle of your acquaintance, I know not; I presume, however, that the number is very limited. But there is one, sir, with whom you are acquainted, whose christian character is implicated in the assertion, that you "never knew a Universalist who was a humble, meek and heavenly minded man." I allude to your kinsman, my worthy friend, who sent you the pamphlet. And it is with pleasure that we recognize him a brother in the faith of Abraham. Near nineteen years ago he was admitted a member of the church under the pastoral care of the late Rev. E. Mitchel, of New-York. And without calling in question the christian character of any one, I must be allowed to say (and be it done in meekness and humility) that he is not behind the members of your church in the practice of the religion of Christ.

If Universalists are not humble, meek, and heavenly minded, they are inconsistent with the doctrine they profess. For what can be more conducive to humility and meekness, than a belief that all men are brethren, and a consciousness that we are entirely dependent upon God for every blessing? And what is more calculated to foster the pride and haughtiness of the Pharisee, than the belief that a part of our race, in consequence of supposed superior righteousness, are to be exalted eternally above the rest of the world? And who, let me ask, are the most heavenly minded?—those whose thoughts are cheerfully engaged in contemplating a heaven of rest, purity, and love, not only for themselves, but for the whole family of man, or those whose imaginations are constantly brooding in melancholy horror over the miseries of an endless hell?

One of the most convincing arguments, to my mind, in favor of Universalism, is its moralizing tendency. Whenever it is understandingly embraced, and influences the heart, it is sure to produce the salutary fruits of righteousness. And on the other hand, among my strongest objections to the doctrine of endless misery, is its tendency to envelope in clouds of darkness the true character of God, and attribute to him characteristics which it is impossible to love; and consequently to exile from the human heart every thing like philanthropy, charity, and benevolence. But in saying this, the gospel I profess will not allow me so far to lose sight of "humility," "meekness," and "heavenly-mindedness," as to say that "he who judges differently, shows either that he has *no judgment*, or that he *wickedly* perverts it."

Certain expressions of yours lead to the conclusion that you reject as *error* a portion of the Scriptures. For, in speaking of the sermon, you emphatically say, "*it is all error—the whole of it.*" It is hardly necessary to tell you that a good proportion of it is drawn directly from the Bible. And in pronouncing the *whole* of it *error*, you virtually reject, at least, nearly forty passages of scripture. You then qualify your asser-

tion by saying that my *reasoning* for the most part is correct, but that my "*premises* are wrong." But are you not aware that although the reasoning is my own, the *premises* are the word of God? Your thus virtually rejecting a part of the scriptures, accounts for your accusing me of *assuming* the position, that the common salvation is both universal and unconditional. For if there was any assumption on my part, it consisted in taking for granted, that the numerous passages cited by me in support of this position, were the truth of God.

The opposer of truth generally finds it more convenient to himself to state, in his own way, the propositions which he designs to controvert, than to adopt the language of his opponent. Hence the probable reason why you decline pointing out the propositions in the sermon which you profess to regard as erroneous, and substitute what you say embodies the whole. But the substitute which you offer is too loosely expressed for me to adopt. For it seems to imply that some are to be saved *in* unbelief, or in sin, which no Universalist believes. But the circumstance that some are now drunkards, liars, unbelievers, etc., by no means proves that they will eternally retain these characters. I am willing to admit that if an individual remains endlessly a drunkard, he will never be saved. And I presume you will grant that drunkards may reform and obtain salvation. The dispute between us, then, is simply this. Will a part of our race remain eternally sinful; or will Jesus finish transgression, make an end of sin, and bring in everlasting righteousness? If you can sustain the former, endless misery is true; if not, all you say about drunkards, thieves, liars, etc., amounts to nothing. John exclaimed, "Behold the Lamb of God, which taketh away the *sin* of the *world*." Drunkenness, idolatry, extortion, etc., are sins. But when "the *sin* of the *world*" is taken away, and every knee has bowed and every tongue sworn and surely said, "in the *Lord* have I *righteousness* and strength," these characters will be no more.

After referring me to several passages of scripture, you say, with a "humility," "meekness," and "heavenly mindedness," peculiar to yourself, that when I have consulted them, I shall "not have the *hardihood* to say that their sentiments coincide with the proposition that all men are saved." But, my dear sir, do you seriously suppose that you have pointed to passages of which I was before ignorant? I have frequently given them my attention, and have never been able to see in them any evidence of the doctrine of endless misery. As these passages have so frequently been ably explained by Universalists, and as my present limits will not admit of my giving them a thorough exposition, I shall study great brevity. But should my remarks be unsatisfactory to you; if you will have the goodness to select one, two, three, or more, of your strongest passages, and, by just rules of criticism, attempt to show, first, that they relate to a future state; and second, that they teach that in that state some of our race will be endlessly miserable, I promise to examine your arguments, and either acknowledge them sound, or show wherein I regard them incorrect.

You refer to 1 Cor. vi, 9, 10. There is not a truth more firmly believed by me, than "that the unrighteous shall not inherit the kingdom of God." But what is the kingdom of God? The author of this text can answer: "The kingdom of God is not meat and drink; but *righteousness*, and peace, and joy in the Holy Ghost." As long as there are any unrighteous, so long will some be excluded from the kingdom of God. But I have already proved, by the solemn oath of the Almighty, that all shall have *righteousness* and strength in him; and consequently all will finally enter the kingdom. Can you point to even one passage which teaches that there will be drunkards, thieves, adulterers, extortioners, etc., in the immortal state?

You next refer to Rev. xxi, 8, 27, xxii, 15. I have carefully examined these passages, and cannot discover any allusion to the future world. On the last verse, the learned Grotius says, "*Without are dogs, etc.:* such were those who were either not admitted to baptism, or, if formerly admitted, were afterwards excluded from the *church*." And that the other verses refer to the concerns of this world, we have the authority of Dr. Hammond. But whatever meaning men may please to attach to these passages, one thing is certain; they do not contradict other parts of the same book. The Revelation in chap. v, 13, says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." On this text, and its connexion, Professor Stuart says, "If this be not spiritual worship, I am unable to produce a case where worship can be called spiritual and divine." And on Philip ii, 10, 11, he says, "Things in heaven, earth, and under the earth, is a common periphrasis of the Hebrew and New Testament writers for the universe." According to the testimony of three witnesses, viz. John, Paul, and Stuart, the universe or all men are to pay spiritual and divine worship to the Savior. You must now point out wherein these witnesses are mistaken, or reject the doctrine of endless misery.

1 John iii, 15. It is a solemn truth "that no murderer *hath* eternal life abiding in him." But what is eternal life? The Savior will answer: "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent." When all know the Lord, (and we are assured they shall,) all will possess eternal life. Dr. A. Clark says, "this text has been quoted to prove that no murderer can be saved. This is not said in the text."

I have no evidence that the Antideluvians and Sodomites were sent into the future world to suffer endless misery. They certainly belonged to some of the nations, families, or kindreds, of the earth; and all such are to be made alive and *blessed* in Christ.

What your object was in referring to 1 Pet. iii, 19, 20, I know not. Sure I am it affords not the least intimation that any of our race will be eternally lost. Calmut says that the most learned interpreters suppose the *prison* to signify, either, the shades of ignorance, with which the Gentiles were enveloped before they were called to faith in the gospel, or the *bodies* of men, and their souls the prisoners.

On Jude 7, Dr. Benson says, "By their suffering the punishment of eternal fire, St. Jude did not mean that those wicked persons were then, and would be always, burning in hell-fire. For he intimates that what they suffered was set forth to public view, and appeared to all as an example (or specimen) of God's displeasure against vice. That fire which consumed Sodom, etc., might be called *eternal*, as it burned till it had utterly consumed them, beyond the possibility of their ever being inhabited or rebuilt."

On the parable of the rich man and Lazarus, much has been said and written by Universalists; and their arguments remain as yet unconfuted. A long exposition from me, therefore, is hardly called for. God, by the prophet Hosea, in the Septuagint version, says, "O *hades* [hell] I will be thy destruction." And the Revelator says, "Death and *hell* delivered up the dead which were in them." Here you see that the rich man is to be released from hell, and the place of his torment destroyed.

I have lectured in your neighborhood on Math. xxv, 46: And had you been as willing to listen to me, as I have been to hear you, it is probable you would never have referred me to this passage. A candid and critical examination of the 24th and 25th chapters in connexion, and a careful reference to all the passages which speak of the coming of the Son of Man, will lead to the conclusion that the text refers to an event long since passed. But should you not come to this conclusion, will you be so kind as to put me in possession of the evidence in favor of its referring to the future world?

John v, 28, 29, has no connexion with the doctrine of the resurrection, as taught 1 Cor. xv., but refers to a *spiritual* resurrection. In the 25th verse, our Savior says, "Verily, verily, I say unto you, the hour is coming, and NOW is, when the dead shall hear the voice of the Son of God; and they that hear shall live." See Dan. xii, 1, 2. Matt. xxiv, 15, 21, 34. Ezk. xxxvii, 12.

John iii, 15, 16. The believer is now in the possession of eternal life. In the context it is said, "He that believeth on the Son *hath* everlasting life."

Luke xiii, 27, 28. On a parallel passage, Dr. Whitby says, "To lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith." And Dr. Lightfoot says, "That the kingdom of God, or of heaven, are terms convertible in the evangelists, is obvious to every one that will take the pains to compare them; and that by the kingdom of God, or of heaven, is meant the kingdom and times of the Messiah, is so plain, that it needs no argument to prove it." The kingdom, then, out of which the unbelieving and obstinate Jews were thrust, was that which our Savior came to set up in the earth. And the ultimate destiny of this rebellious people can be learned from the last of the chapter. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not: behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, *blessed* is he that cometh in the name of the Lord." And Paul says, "that blindness in part is happened to Israel, until the *fulness* of the Gentiles be come in; and so *all* Israel shall be saved."

I have thus noticed the passages to which you refer me, and have not been able to discover any "disagreement between them" and the doctrine of the sermon. Nor am I conscious that I am "teaching what God has not authorized me to teach." But you say I "*must* desist," or that I shall "repent when it is too late." Desist from what! my dear sir? Must I desist from proclaiming the everlasting gospel of the blessed God? Are you not aware that our Redeemer commanded his disciples to go into all the world and preach the gospel to every creature? And do you not know that the gospel is "good tidings of great joy which shall be to all people?" And what is this but Universalism?

One of the ablest advocates of universal reconciliation, in writing his beloved Timothy, said, "These things command and *teach*." But what things? Undoubtedly those about which he had been speaking. The preceding verse reads thus: "For therefore we both labor and suffer reproach, because we trust in the living God who is the Savior of *all men*, specially of those that believe." In accordance with the apostolic injunction, I have humbly labored to teach my brethren the great truth, that God is the Savior of all men, as well as the special Savior of the believer. And although I have suffered some "reproach," as is evident from your letters, yet I am unable to understand how I can incur the Divine displeasure by implicitly trusting in God, and teaching his truth.

(To be continued.)

### THE DYING BOY.

It must be sweet, in childhood, to give back
The spirit to its maker: ere the heart
Has grown familiar with the paths of sin,
And sorrow—to garner up its better fruits.

I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night: he summoned his accustomed friends,
And on this wise bestowed his last bequest.

"MOTHER—I'm dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom pressed:—
And on my brow
I feel the cold sweat stand:
My lips grow dry and tremulous, and my breath
Comes feebly up. Oh! tell me, is this death?
Mother; your hand—
Here—lay it on my waist,
And place the other thus beneath my head,
And say sweet mother, say, when I am dead,
Shall I be missed?
Never beside your knee,
Shall I kneel down again at night to pray,
Nor with the morning wake, and sing the lay
You taught me.
Oh, at the time of prayer,
When you look round and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there.

FATHER, I'm going home!
To the good home you spoke of—that blest land,
Where it is one bright summer always, and
Storms do not come.
I must be happy then:
From pain and death you say I shall be free,
That sickness never enters there,
And we shall meet again.

BROTHER—the little spot
I used to call MY garden, where long hours
We stayed to watch the budding things and flowers,
Forget it not!
Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!

SISTER—my young rose tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee;
And when its roses bloom,
I shall be gone away, my short life done;
But will you not bestow a single one
Upon my tomb?

Now, MOTHER, sing the tune
You sang last night; I'm weary and must sleep.
Who was it called my name? Nay do not weep,
You'll all come soon!"

Morning spread over earth her rosy wings,
And that meek sufferer, cold and ivory pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savory odors of the early spring—
He breathed it not; the laugh of passers by,
Jarred like a discord in some mournful tune,
But worried not his slumbers,—HE WAS DEAD.

### THE MASSACRE.

We make the following extract from the 4th Letter, (dated Bedford, Pa.) of Hoffman's "*Winter in the West.*"—As we have before stated, much of the interest of this work lies in the author's inimitable manner of detailing circumstances.

"We dined near night-fall at a small hamlet, known, from a brook that runs through it, as "The Bloody Run." The stream which bears this startling name is a rill so small that its existence is barely perceptible, as it creeps through the pebbles across the road, and hastens to hide its slender current in the long grass of an orchard beyond; but its waters will be pointed out by the villager with interest, so long as they dampen the channel where they once flowed in all the pride and fullness of a mountain torrent.

It was several years before the Revolution, according to the statement given to me by one of those distinguished persons who in country towns always figure after a great storm or freshet, as the "oldest inhabitant of the place," that a large party of colonists, on their march towards Fort Du Quesne, were here cut off by the Indians.—The ambushed foe had allowed the main body to pass the brook and surmount the heights beyond; and the rear-guard, with the cattle they had in leading for the use of the troops, were drinking from the stream, when the onslaught was made. The Indians rushed from their covert, and burst upon their victims so suddenly that fifty whites where massacred almost before resistance was attempted. Those who were standing were dropped like deer at gaze by the forest marksmen; and those who were stooping over the stream, before they even heard the charging yell of their assailants, received the blow from the tomahawk which mingled their life's blood with the current from which they were drinking.

The retribution of the whites is said to have been furious and terrible. The body of men in advance returned upon their tracks, encamped upon the spot, and after duly fortifying themselves, divided into parties, and scoured the forest for leagues. My informant, who gave me only the traditionary account of the village, could not tell how long this wild chase lasted; but that it must have been fearfully successful is proved, not only by the oral record of the place, but by the loose bones and Indian weapons which are at this day continually found amid piles of stone in the adjacent woods; the Indians probably returning to the valley after the storm had passed over, and heaping their customary *cairn* over the bodies of their dead kindred.

What a contrast was the peaceful scene I now beheld to that which the place witnessed some seventy years ago! A train of huge Pennsylvania wagons were standing variously drawn up, upon the very spot were the conflict was deadliest; the smoking teams of some were just being unharnessed, a few jaded beasts stood lazily drinking from the shallow stream that gurgled around their fetlocks, while others, more animated at the near prospect of food and rest, jingled the bells appended to the collars in unison with their iron traces, which clanked over the stones as they stalked off to the stable. To these signs of quiet and security were added those true village appearances which struck me so pleasingly on my approach to M'Connelsville. A buxom country-girl or two could be seen moving through the enclosures, bearing the milk-pail to meet the cows which were coming in lowing along the highway, while the shouts and laughter of a troop of boys just let loose from school came merrily on the ear as they froliced on a little green hard by. My companion stood in the midst of them, holding a piece of silver in his fingers, while a dozen little chaps around him were trying who could win the bright guerdon by standing on one leg the longest. The ridiculous postures of the little crew, with the not less ludicrous gravity of my friend, who was thus diverting himself, of course, put an end to my sober musings; but I could not help, while advancing to the scene of the sport, fancying for a moment the effect of the war-whoop breaking suddenly, as ere now it often has, upon a scene apparently so safe, sheltered, and happy.

### HONOR IN WAR.

BY DR. CHANNING.

The idea of honor is associated with war. But to whom does the honor belong? If to any certainly not to the mass of the people, but to those who are particularly engaged in it. The mass of a people, who stay at home and hire others to fight, who sleep in their warm beds and hire others to sleep on the cold and damp earth, who sit at their well spread board and hire others to take the chance of starving, who nurse the slightest hurt in their own bodies and hire others to expose themselves to mortal wounds, and to linger in comfortless hospitals, certainly this mass reap little honor from war. The honor belongs to those who immediately engage in it. Let me ask, then, what is the chief business of war? It is to destroy human life, to mangle the limbs, to gash and hew the body, to plunge the sword into the heart of a fellow-creature, to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities, to turn fruitful fields into deserts, to level the cottage of the peasant, and the magnificent abode of opulence, to scourge nations with famine, to multiply widows and orphans. Are these honorable deeds? Were you called to name exploits worthy of demons would you not naturally select such as these? Grant that a necessity for them may exist. It is a dreadful necessity, such as a good man must recoil from with instinctive horror; and, though it may exempt them from guilt, it cannot turn them into glory. We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the revered benefactors of the human race the discover of arts which alleviate human sufferings, which prolong comfort, adorn and cheer human life; and if these arts be honorable, where is the glory off multiplying and aggravating tortures and death?


### Universalist Books.

*Which may be obtained of A. C. Thomas, 132 Chesnut-street Philadelphia.*

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